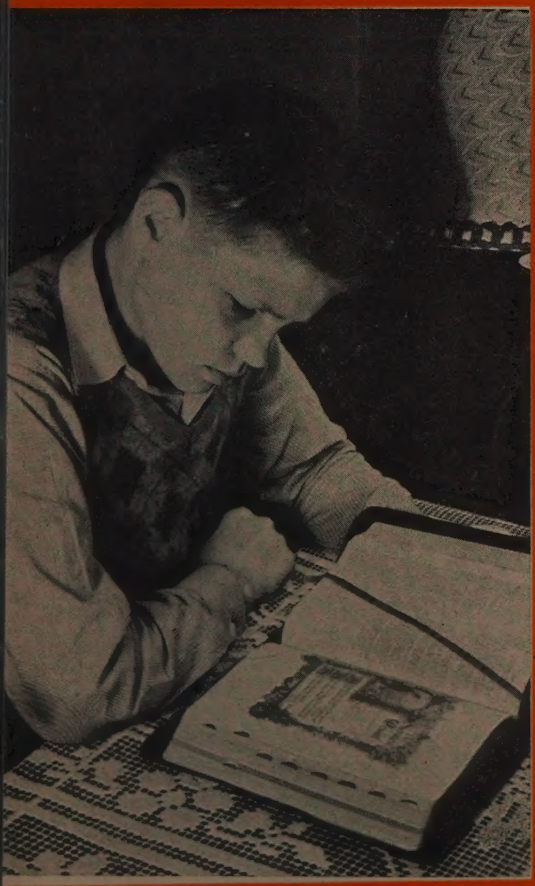
AUGSBURG COLLEGE AND SEMINARY
LIBRARY - MINNEAPOLIS 4, MINN.
LIBRARY
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

LUTHERAN MEN



Parish Education Month
Youth Must Know, Too

September

1953

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 34

No. 9

Subscription

$1.50 a year

Contents

Teaching the Faith ..... page 3
To Sign or Not to Sign ..... " 6
Education for Living ..... " 8
Brotherhood in Action ..... " 9
Message from Headquarters ..... " 10
News ..... " 13
ULCA Brotherhood Officers Conference ..... " 14
Communism (topic) ..... " 22
Pledge Increase in Membership ..... " 28

LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N.Y.
SEND HERE ALL CONTRIBUTIONS FOR PUBLICATION
EARLE W. BADER, Executive Secretary, Market and New Streets, Bethlehem, Pa.
SEND HERE ALL SUBSCRIPTONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARDING THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING

Staff Writers
Earle W. Bader, Market and New Streets, Bethlehem, Pa.
Dr. Earl S. Rudisill, 1228 Spruce St., Philadelphia 7, Pa.
Rev. Charles F. Brobst, 4 N. Main St., Telford, Pa.
Dr. George A. Eichler, 320 E. 20th St., Northampton, Pa.

Brotherhood Directory

PRESIDENT — Merwyn C. Fuss, E. Baltimore St., Taneytown, Md.
FIRST VICE PRESIDENT — William Shetlock, 22 S. Fourth St., Coplay, Pa.
SECOND VICE PRESIDENT — B. T. Bodie, 900 Wildwood Ave., Columbia, S. C.
THIRD VICE PRESIDENT — David Blomstrom, P. O. Box 474, Smyrna, Ga.
SECRETARY — Aubrey Mauney, Gaston St., Kings Mountain, N. C.
TREASURER — Ernest C. J. Haller, 1731 Lincoln Ave., Northampton, Pa.
EXECUTIVE SECRETARY — Earle W. Bader, Market and New Sts., Bethlehem, Pa.

EXECUTIVE COMMITTEE

Term expiring 1954
Ernest Clarke, R. R. 6, St. George Rd., Brantford, Ont., Canada
Rev. Phares G. Beer, D.D., 708 St. John St., Allentown, Pa.
Fred J. Niemeyer, 319 Kinnaird Ave., Fort Wayne, Ind.

Term expiring 1956
Alfred Arnesen, Sr., 3837 N. Monticello St., Chicago, Ill.
Leonard F. Ashford, 609 W. Godfrey Ave., Philadelphia 26, Pa.
Rev. Paul M. Kinports, D.D., 515 Huger St., Charleston 29, S. C.

Term expiring 1958
Rev. Lester M. Utz, 94 S. Fremont Ave., Pittsburgh 2, Pa.
Irwin L. Bortner, 527 S. 16th St., Harrisburg, Pa.
O. E. Schellberg, 6013 Florence Blvd., Omaha 11, Nebr.

Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States — Subscription . . . $1.50 a year

Teaching the Faith

by

ERWIN S. SPEES

"Christian teaching begun in childhood continues through the years of adolescence."

How much do young people in our hurch really know about the Bible? colleague of mine decided to find ut. By means of a questionnaire everal thousand teenagers were ested for biblical knowledge. Results revealed that Lutheran youth re like youth of other churches — ney rate rather low on knowing what in the Bible.

What would be the result if we ested the accuracy of the Christian eliefs of all confirmed members of ne church? One suspects that the ver-all picture would not be too right. Many people repeat the ords of a creed without knowing he meaning of all the words used. There are those who observe the orm of religion but who are not uite sure of the content.

Parish Education Month

For many years the United Lutheran Church in America has designated September as Parish Education Month. The purpose is to give every congregation in our church an opportunity to restudy, plan, and project its educational work for the coming year. The educational year of the congregation begins the first week in October. September is therefore the appropriate time for the congregation to launch the educational work for the year.

The current Parish Education Month emphasis for our church is "Teaching the Faith." What a timely theme this is! Now and always a Christian needs to *know*, *nurture*, *live*, and *share* his faith. This is a life-long process. It begins with the Christian nurture of the child and continues in an ever-expanding circle as a person grows toward spiritual maturity.

Beginning Early

Teaching the faith begins early. In baptism the pastor admonishes par-

The Rev. Erwin S. Spees, D.D., is an associate secretary in charge of leadership education for the ULCA's Board of Parish Education.

ents to teach the child "the Ten Commandments, the Creed, and the Lord's Prayer; and that, as *he* grows in years, ye place in *his* hands the Holy Scriptures, bring *him* to the services of God's House; and provide for *his* instruction in the Christian Faith . . ." Consequently, parents are the first teachers of religion. By word and deed they transmit the Christian heritage.

Considerable attention is being given these days to the pre-school child. Many communities have nursery and kindergarten schools. Congregations are taking advantage of these trends. Christian kindergartens have mushroomed into existence. To meet the demands in weekday church schools the Board of Parish Education has in preparation materials for four-and-five-year old children. All this provides added time for Christian teaching.

The new children's program of the ULCA will give added emphasis to teaching the faith. Officially launched October 1, this program will seek to strengthen what is being done for children in the Sunday, weekday, and vacation church schools. Materials will point toward the importance of Christian teaching in the home and in the church.

Accent on Youth

The Apostle Paul reminded his young friend Timothy that he had known the scriptures from a child. Christian teaching begun in childhood continues through the years of adolescence. Early in this period comes the very important time of confirmation when the young person assume the promises made at his baptism: "I believe in God the Father . . ." Then "Do you promise to be faithful . . .?" with the response, "Yes, by the hel of God."

Too often congregations fail t realize the importance of refreshe courses for those who have been con firmed. This will help the young church member to deepen his Chris tian faith and to extend the horizon of its outreach. It is possible for a person to grow to physical maturity with a religious faith that has no developed beyond the time of con firmation.

Recently a high school principal told the writer that senior high youth were not too sure of their religious faith. Also, he pointed out that these young people seem to have difficulty in applying their faith to the day-by-day events in our world. Faith must always issue in action. "By their fruits ye shall know them." Faith becomes real when it can march out into the world to make its contribution to the solution of those things we meet as we journey along the highways and byways of life.

What is your congregation doing to teach youth to *know*, *nurture*, *live*, and *share* their Christian faith? This is not an academic question. Failure to face up to the possibilities to teach the faith to young people can lead to disaster later.

Adults as Learners

Childhood, adolescence, adulthood — the cycle moves ever onward. And *onward* it is (or should be), for

"Too often congregations fail to realize the importance of refresher courses . . ."

adults can always learn more about their Christian faith and the implications of its application to the events of our day.

A pastor writes about a series of ten Sunday evening meetings on the Christian faith in his congregation. The purpose of these meetings was to review the teachings of our faith and to show the relevance of these teachings to things that are happening all around us. According to the pastor the attendance was exceptionally good, and the interest of the group indicated that the venture proved helpful. Such study classes need to be multiplied. These are days when Christians everywhere need to affirm the truths of their faith. Christianity is as someone has suggested more than a "cult of negation." Our faith is one of tremendous affirmations. We cannot check the isms of the day merely by denouncing them. Christians must affirm that Jesus Christ is Lord, know why he is, and be willing to stake their lives on this fact.

The writer has just finished reading Stewart W. Herman's challenging and thought-provoking book *Report From Christian Europe*. Here is something that will set in motion wheels of discussion in adult groups! The Christian church suffered serious casualties in World War II. Persecutions and suffering tested the faith of countless Christians. One who went through the "fiery furnace" wrote a friend: "You who live in the sunlight may believe in the Christian faith. We who live in the darkness must believe in it or sink into oblivion." Can your *faith* meet the test? What about *all* the members of your congregation?

Act Now!

It is not difficult to ask questions. Answering questions is infinitely more difficult. Here is one to mull over, and then mobilize every resource for action: "What more can your congregation do to strengthen the Christian faith of its members?" Please don't dodge this question. Act now! The time may be later than you think.

●

To Sign or Not to Sign

by PHARES G. BEER

A Timely Warning

To sign or not to sign, that is the question.

Recently a graduate of one of our fine Christian colleges of Pennsylvania and a former foreign missionary asked us to align ourselves with other professional and civic leaders and sign the following petition:

"Our constitutional right of free speech necessarily includes the right of Americans to conduct schools in which to teach and learn the truth as they see it. I believe, therefore, that any attempt to suppress the teaching of Marxism in such an institution . . . represents a serious threat to all free inquiry."

The issue at stake in this instance is this: Should private educational institutions be allowed to conduct their educational programs without interference from the Federal administration? The argument for signing is that it is *not* a sound educational policy to require a private Marxist institution to register under the provisions of the McCarron Internal Security Act of 1950.

We quote further from the appeal:

"The current effort to close this Marxist school poses an added threat to freedom of inquiry in all other areas. It is a further step in the widespread inquisition now under way regarding the political opinions of educators, ministers, labor leaders, artists and others. Clearly, if Marxists cannot have their own schools to teach Marxism to adult students who enroll on their own volition, and who can take it or leave it at their own discretion, then the dark night of McCarthyism has indeed settled upon our fair land."

We quote another subtle paragraph from this appeal:

"We assume that you are not a Marxist, but that you are willing to assume the democratic right of Americans to conduct schools for the teaching and learning of whatsoever they will — including the Marxist interpretation of social development. It is on this basis alone — as an expression of our country's devotion to and confidence in freedom of inquiry — that we solicit your support of the right of this institution to exist."

Many pastors and Brotherhood leaders have received requests of this kind through the mail and from friends. Some have signed petitions and others have given their names to appear on the stationery and literature as members of boards and committees of a large number of questionable heterogeneous organizations. Many of these boards and committees never meet and a small administrative or executive committee originates the policy and carries out the administration of the group. Many of these groups have some fine humanitarian, social and other objectives, but are basically subversive organizations. Just a few of the leaders are Marxists or Communists, but these few control the organization.

A common procedure where the majority of the executive or administrative board or committee are not Communists is for the Communistic members to discuss all kinds of non-vital subjects until the non-communistic members tire out or leave on account of other engagements, and when the members of the cell realize that they are in the majority then they will bring up the vital matters they have been postponing and decide them according to their point of view.

Many Christian leaders and pastors have innocently given their names and signed petitions, and as a result have been listed in groups of Communists, subversives, fellow travelers or dupes.

To show the types and kinds of such subversive organizations, we list below the 20 organizations that United States Attorney General Brownell, on July 21, 1953, listed as subversive:

American Committee to Survey Labor Conditions in Europe.

American Poles for Peace.

Baltimore Forum.

Bridges-Robertson-Schmidt Defense Committee.

California Emergency Defense Committee.

Chopin Cultural Center.

Committee for Constitutional and Political Freedom.

Committee for the Defense of the Pittsburgh Six.

Committee for World Youth Friendship and Cultural Exchange.

Committee to Defend Marie Richardson.

Council of Greek Americans.

Council for Jobs, Relief and Housing.

Jewish Cultural Society.

Maurice Baverman Defense Committee.

National Committee for the Freedom of the Press.

North Philadelphia Forum.

Political Prisoners' Welfare Committee.

Russian American Society, Inc.

United Committee of Jewish Societies and Landsmanschaft Federations.

Washington Committee to Defend the Bill of Rights.

At least 14 of these groups have nothing in their names to make the average person suspicious of their subversive character. Attorney General Brownell listed 42 more organi-

zations about which there was doubt concerning their subversive character.

It is therefore very essential that our Brotherhood leaders and pastors should be careful with what organizations they affiliate and what they sign. Always be sure to study *all* of the objectives of any organization as well as the roster of *all* of its leaders before uniting with it or signing any petitions on its behalf.

●

Education for Living

by EARL S. RUDISILL

Self-Education

ALL EDUCATION is self-education. Without response to stimulation there is no learning. A teacher may provide a degree of encouragement and guidance, may warn against entering blind alleys, and hold up desirable goals, but the student must do the actual work. Many outstanding characters have educated themselves with little or no aid from any teacher. Franklin, Lincoln, Edward Bok, a number of the great composers, writers, and scientists — all set out into a lone country, blazed their own trails, and achieved a high degree of maturity.

Education is of two major types, cultural and vocational. In the field of culture or refinement religious faith stands at the top, while in the vocational area practical understanding and skills are most important. But religion has to do also with all fields, for in all phases of human endeavor purpose is a highly important matter, and one's ultimate purposes are inspired by one's spiritual outlook.

Aspiration

Does every normal person aspire to something — mediocre or exalted? I think so. We soon discover that accomplishment depends on skills, knowledge, and careful reasoning. The educational process aims to develop all of these. Aspiration is sometimes short-circuited, the necessary efforts are not put forth, and defeat, in some degree, is one's portion. Let aspiration never die.

Read

Read worth-while books and periodicals, and study the more important ones. Some literature calls for reading, while other demands study—they are different. Trifling reading matter tends to cheapen life. We are likely to become like the materials we read. Along with all others, read a reasonable amount of religious literature — it will help you to interpret the rest.

Observe

Observe the methods, successes, and failures of others. We can frequently profit from the failures of other

eople. It requires a higher degree f intelligence to learn from others' istakes than to learn from our own. we must wait until a house falls on s to learn what a distressing experi- nce that can be, we are not very bservant or thoughtful.

Experiment

Gregor Mendel discovered the laws f heredity by experimenting with arden peas. He was systematic, care- il, and persistent. He was also mod- st. What have you learned by care- il experimentation? Have you ex- erimented to discover the values of rayer? Of worship? Of service? Here is a realm for learning — one which will help to make our faith reasonable, firm, and practical.

All of these forms of self-education — and many others unmentioned — may be used to Christian ends. We are seeing today, demonstrated before our eyes, that conspicuous achievement — scientific or otherwise — has no meaning apart from the constructive place it can assume in a Christian scheme of things. Let self-improvement proceed, but let us remember the axiom, "The soul of all improvement is the improvement of the soul."

Brotherhood in Action

by CHARLES F. BROBST

The Power of Laymen

"Go ye and make disciples" was ur Lord's last and great commis- ion. It was his final request.

The early Christians took Jesus eriously. They went to work teach- ng publicly, witnessing from house o house. The "good news" they took o all who would listen. The apostolic hurch grew because its members ere zealous in proclaiming the glad dings.

The church was aflame with zeal to hare the Gospel. When persecution roke out, the Christians were scat- ered. Everywhere they went they itnessed. Colonies of Christians prang up wherever the followers of esus went. They were not paid or professional preachers. They were teachers, laborers, fishermen, farmers, tentmakers, cooks. Primarily they were witnesses. It is little wonder the gospel spread all across the Roman world.

In the post-apostolic age, lay-participation continued. Each convert diffused his friends and fellow-workers with the blessing he had received. The rank and file of His disciples by life and word commended the Lord to their associates. The Gospel in the hands of the laymen penetrated all areas of Roman society.

The activity of the laity during the period of the Reformation became a vitalizing influence. Every Christian

had direct access to God. He became a priest under Christ and a witness for the extension of His Kingdom. Whether in the continent of Europe or elsewhere the church grew as laymen joined the reformers in their activities. Wherever lay action was evident the church developed strength.

The periods of the church's greatest growth were the times of "the martyrs, the monks, and the Methodists." Those eras are characterized by their lay activity. Most of the early martyrs were laymen. A large proportion of the monks were in the lay orders. The Methodist movement owed its early great expansion to its lay preachers.

William Carey founded the modern missionary movement and Robert Raikes started the Sunday school. Both were laymen. The activity of the laymen in the church has always spelled growth.

The Christian Church was democratic from the start. Christians were brethren, all on a footing of equality in the service of a common Master. Laymen and ministers shared with one another the priesthood. Both had the same objective — to extend the power of the Gospel. They must together be doing for the people around them what Christ would be doing if He were here.

The laymen's movements in the church have been a powerful influence. By them the church has grown. No one will ever measure the growth of the Lutheran Church from the stewardship interests of the members of our Lutheran Laymen's Movement. How the church would move on if the men in each congregation became active in the work of God's Kingdom! To create such an interest and activity the Brotherhood is dedicated!

Message from Headquarters

by EARLE W. BADER

Brotherhood Sunday — October 18

Calling all Brotherhoods to double their membership at our 35th anniversary services

"CHRIST CALLS MEN!" will be the challenging theme for the 35th anniversary observance of Brotherhood Sunday on October 18. This theme will take on a significant meaning as our congregational Brotherhoods strive to double their membership by the end of this year.

The following suggestions by the Stewardship Committee were unanimously approved by the ULCA Brotherhood Executive Committee:

1. That the 1953 Brotherhood Sunday services shall be the occasion for a church-wide effort to enroll new members in each congregational

Brotherhood.

2. To make this plan effective the following materials will be provided:

a — Poster for each church to publicize the Brotherhood Sunday service.

b — Brotherhood Sunday Program. This program will include an invitation for all of the laymen not actively affiliated to unite with their congregational Brotherhood. After the new men have signified their intention to unite with the Brotherhood, they should be formally received into membership as a group. Each new member will then pay his 1953 ULCA and synodical Brotherhood membership dues.

c — Registration cards will also be available for each layman at the service to report his name and address for the local secretary's record.

d — Duplicate report blanks will be provided for the synodical treasurer and Brotherhood Headquarters. These blanks are needed to transmit the additional dues, and to prepare the *Lutheran Men* stencils.

e — Each new member will receive three complimentary issues of *Lutheran Men.*

We will report in *Lutheran Men* the number of new members received by each Brotherhood at their service. Special recognition should be given to those Brotherhoods which double their membership on Brotherhood Sunday, October 18.

Arrange Your Program Now!

The 1953 Brotherhood Sunday packets were placed in the mails on August 25, in ample time to arrange your Brotherhood Sunday observance.

The success of your Brotherhood Sunday service will depend upon the whole-hearted cooperation of your pastor and men's group. Your Brotherhood officers should meet with their pastor and representatives of church council and arrange a challenging program to include several brief talks by your Brotherhood members on some phase of Brotherhood work. Many pastors will wish to preach a special sermon, and while this is very desirable, an opportunity should also be given to the laymen to participate in the service.

You can avoid disappointment by inviting your guest speakers now.

Some Brotherhoods may find it desirable to arrange a Brotherhood Sunday program that will have a more specific appeal to their groups. It is with this idea in mind that we respectfully submit the following program suggestions:

Hymns

"Glorious Things of Thee are Spoken"
"The Church's One Foundation"
"Rise, Ye Children of Salvation"
"Onward, Christian Soldiers"
"The Son of God Goes Forth to War"
"A Mighty Fortress is Our God"
"Lord, Speak to Me, that I May Speak"
"Hail to the Lord's Anointed"
"My God! How Wonderful Thou Art"
"Christ for the World We Sing"
"The Sign of the Cross and the Heart"

Psalms

96, 84, 46, 89, 90, 91, 100, 103, 118, 145

Scripture Lessons

Ephesians 3:13-21
Luke 15:11-32
Zechariah 4:6
John 9:1-7
Psalm 40:8
Deuteronomy 10:12-21
Matthew 22:34-36
Romans 12
Ephesians 6:10-17
St. John 15:1-16
I Corinthians 16:13
I John 5:4
I John 4:7-21

Subjects for Addresses

"Pages of Power"
"Restore the Lost Sheep"
"Advance — O Church of God!"
"Serve With Joy"
"Faithful Men"
"Forward with Christ"
"The Brotherhood, Its Purposes and Program"
"Sharing the Wealth"
"The Brotherhood Objectives"
"A Serving Manhood"
"The Brotherhood, a Field of Service"
"Onward, Christian Soldiers"
"Laymen Witnessing for Christ"
"Our Call to Service"
"Victory Through Christ"
"Brotherhood Loyalty"
"Rebuilding for Christ"

Topics for Five-Minute Talks

"Our Brotherhood —
a. Its accomplishments
b. Program for the coming year."
"Why Have an Annual Brotherhood Service?"
"What the Brotherhood Offers to Our Men"
"What the Brotherhood Has Meant to Me"
"How the Brotherhood Can Best Serve our Pastor and Congregation"

We invite you to write to Brotherhood Headquarters for additional Brotherhood Sunday suggestions and sample copies of *Lutheran Men* and literature items for your meeting.

35th Anniversary Offering

A sample of the 35th anniversary offering envelope, with an order blank, has been mailed to the president and pastor of each men's group. These envelopes are to be distributed at your September meeting and will be received with an offering for the promotional work of the ULCA Brotherhood® at your Brotherhood Sunday service on October 18.

The anniversary offering will be used to establish new congregational Brotherhoods in all synods of the ULCA.

Your congregational Brotherhood treasurer is requested to forward check or money order payable to the ULCA Brotherhood, Market and New Streets, Bethlehem, Pa., and designate "anniversary offering," not later than October 31, 1953. If your Brotherhood Sunday service will not be held prior to this date, may we ask that your members bring their anniversary offering envelopes to your November meeting.

Correspondence

Executive Secretary Earle W. Bader recently received $3 from Brother W. M. Faber of Huntington, W. Va., for the renewal of his subscription to **Lutheran Men** and for a new subscription for his friend. Wrote Mr. Faber:

"The other evening a friend stopped by my home to accompany me to a Boy Scout meeting and while I made last minute preparations he entertained himself with some papers and magazines on the rack.

"After our meeting was over and I dropped him off at his home, he handed me a dollar and a half and his address, asking that I send in his subscription to **Lutheran Men.** This man is a member of another faith and was so impressed with our publication that he wants to receive it regularly."

NEWS

Participants at Allentown, Pa., Conference Brotherhood Convention

Twenty-three Brotherhoods were represented at the 22nd annual convention of the Allentown Conference Brotherhood of the Ministerium of Pennsylvania in St. John's Church, Stroudsburg, last spring. Participants included, left to right, above: Arthur A. Cassell, Allentown, president of the conference Brotherhood; Merwyn C. Fuss, Taneytown, Md., president of the ULCA Brotherhood; Earle W. Bader, Bethlehem, executive secretary of the ULCA Brotherhood; Superior Court Judge Chester H. Rhodes, Stroudsburg, toastmaster, and the Rev. Dr. P. N. Wohlsen, host pastor. Besides Mr. Cassell, these officers were also elected at the convention: vice president, Paul Bronsteen, Allentown; secretary, William Homer, Lower Saucon; treasurer, Walter Kuhns, Bethlehem; statistician, Arthur Kline, Emmaus.

Midwest Synod

We now have 29 Brotherhoods in our area, with 695 members, and with several good prospects for the year.

Our synodical project for this biennium is to give $2,000 to the Lutheran Student Center at the University of Nebraska, Lincoln, for furnishings in the chapel.

Our executive committee met at the Student Center in June, and our treasurer reported that we had already given $995 toward the Center.

The convention this year will be held on Sept. 25 at St. Paul's Lutheran Church, Liegh, Nebr.

Of the 28 Brotherhoods, there are six that subscribe 100 per cent to *Lutheran Men.*

—Clinton Von Seggern

West Virginia Synod

The annual convention of the West Virginia Synod Brotherhood will be held on Oct. 24-25 at Jackson's Mill.

New England Conference Brotherhood

The Brotherhood of St. Paul's Lutheran Church, Bridgeport, was host to the conference Brotherhood at an outdoor steak-roast on July 13 in Nichols, Conn. About 70 laymen and pastors attended.

Opening prayer was given by Pastor Frederick Tiechmann of Grace Lutheran Church, Hartford, Conn.

Words of greeting were presented by the president of the New England Conference, Pastor Herbert D. Hrdlicka of First English Lutheran

(*continued on page* 20)

ULCA Brotherhood Officers Conference

by

LESTER M. UTZ

PERHAPS the one most significant thing about the Brotherhood Officers Conference held at the Gettysburg Theological Seminary in July was the fervent spirit which prevailed throughout the entire two-day assembly.

The atmosphere seemed charged with a spirit of eagerness to discuss, learn and share the experiences of one another in the work of the men of the church.

The conference theme, "Study to Show Thyself Approved" (II Timothy 2:15), took on vital meaning for all 65 official delegates and visitors as they moved through the sessions of panel presentations and discussions, and the formal addresses presented to the entire group.

The conference chaplain, the Rev. A. S. Deibert, Northampton, Pa., set the spirit in the opening session, when he declared in his meditation, "We are here to learn from one another and to share our ideas and experiences with one another to the edification of ourselves and for the advancement of the work of our Brotherhood."

Executive Secretary Earle W. Bader, Bethlehem, Pa., confirmed the same idea when, speaking on "The Aims and Purposes of the Conference," he said: "Men of the Brotherhood, we are here to exchange ideas for our mutual benefit and not for any legislative action. This is to be a conference for the study and planning for a better program for the men of the United Lutheran Church through our Brotherhood organization."

Panel on Brotherhood Promotion

The panel on Brotherhood promotion got off to a good start under the chairmanship of our genial president, Merwyn Fuss, the presiding officer.

The Rev. Lester M. Utz, S.T.M., pastor of Emanuel's Lutheran Church, Pittsburgh, is a member of the ULCA Brotherhood Executive Committee.

This is the first of two installments of Pastor Utz's report on the ULCA Brotherhood Officers Conference held in July at Gettysburg, Pa.

Participating on the panel, Dr. Hans P. Treuenfels, Norwalk, Conn., told of plans and procedures to revitalize active and inactive Brotherhoods in the field.

John L. Shaw, Frederick, Md., spoke for the synodical treasurers on financing synodical and conference Brotherhoods. He pleaded for closer contact between synodical, conference and congregational treasurers of the Brotherhoods of a synod, suggesting this five-point procedure:

1. Congregational Brotherhood treasurers should keep in touch with the conference and synodical treasurers.

2. Funds for a "special project" in a synod should be so designated.

3. Remittance blanks should always show where the funds should go.

4. Annual notices for dues should go out in good time and on a calendar-year basis.

5. All Honorary Life and In Memoriam funds should pass through the synodical treasurer's hands.

George Weber, Beardstown, Ill., was to speak on the work of the conference Brotherhoods as they functioned in the Illinois Synod.

Louis Peters, Des Moines, Ia., told how better conventions and rallies might be held. He suggested several helpful procedures, among which was the idea that there should always be an opportunity for the men to participate in the program through a discussion period.

A brief discussion followed this first panel presentation. Among a number of suggestions from the floor, these were noteworthy: The Brotherhood must always function as a unit of the synod, always promoting the causes of the whole church, and any project it promotes should contribute to the real advancement of the work of the church. In carrying through these plans, beginnings must be made at the congregational level, then move up through the conference into the synod.

"A Pastor Looks at the Brotherhood"

The Rev. Dr. G. E. McCarney, Conshohocken, Pa., gave the first formal message at the conference on the theme, "A Pastor Looks at the Brotherhood."

"When the pastors and congregations look at the Brotherhood, too often they see men who have been asleep," declared Dr. McCarney. "Their assets are frozen. Men in the church possess tremendous assets for the work of the kingdom, but they become 'frozen assets' somewhere along the line."

"So," declared the speaker, "the pastor has a right to expect that his men will thaw out their assets of leadership and stewardship and evangelism, and begin doing the work of the church as they ought to do."

Pastors sometimes object to the Brotherhood because it may be an additional weight for them to carry, instead of wings, was his opinion. "The greatest contribution that any Brotherhood man can give is to give *himself* in Brotherhood work."

Dr. McCarney continued: "The

A composite view of a typic

visit to the campus of Gettysburg pastor has a right to expect the Brotherhood to deal with people. He expects men who are the working arm of the church to catch men! Evangelism is the task of the men of the church."

"To educate, the Brotherhood should work on inactive members through personal contacts, should enlighten new members through topics and discussions, and provide the 'know-how' for all members of the church.

"To energize may mean to change a congregation from a graveyard of dead unburied members into a powerful living, working force. The men of the church can and must help in this task.

"It's wonderful to know what a Brotherhood can do for a man. It can help a timid man to square his shoulders, lift his eyes, steel his purpose, and fire his spirit in the work of the Lord."

The Second Session

The second session began with College, where the officers were th invited guests at the Vesper servic of the Summer Assembly of the Cer tral Pennsylvania Synod. There the heard the Rev. Edworth Korte, th new campus pastor, speak most cha lengingly on, "How Can I Serve M Lord."

Upon their return to the seminary the delegates, under the leadership the first vice president, William She lock, Coplay, Pa., joined in the pre sentation of the second panel on th timely theme, "The Congregation Brotherhood Plans Its Program."

Panel participants included Ro Hilker, Kitchener, Ontario, Canad who told of how they plan thei monthly meetings in Canada. He sug gested that the executive committe and the pastor, or a program com mittee, should plan all the program at the beginning of the year and mak each one an individual theme. Fou parts should comprise each meetin namely, devotions, business, topi

sion at the officers' conference

esentation, and fellowship, and in at order.

W. A. Dodgen, Graniteville, S. C., scussing "Congregational Brotherod Service Projects," pointed out at the ULCA Brotherhood provides wide, diversified program of such rvice projects and cautioned that hen a congregational Brotherhood ndertakes such a project it must be ll planned and be entirely within e ability of the congregational otherhood to accomplish.

Clyde E. Schneider, West Palm ach, Fla., told of a simple but ef-tive way of presenting the monthly pics. His "rule of thumb" was: sign topics a month in advance, ck a good leader, have group dis-ssion and participation, and do not n over time (never over an hour).

M. R. Henniger, Austin, Texas, the legate who traveled the greatest stance to attend the conference and no, with his genial spirit and "tall ories" from Texas, won a warm ot in the hearts of all the delegates, ld of what should be included in the fellowship hour of a Brotherhood meeting. One golden rule should always be observed, he said: "let the fellowship hour be for fun and fellowship."

President Fuss Speaks

ULCA Brotherhood President Merwyn C. Fuss brought the climax to the first day's program with a heart-warming, thought-provoking message that was a fitting challenge to the men. He built his remarks around the theme, "The Brotherhood Looks Ahead."

He compared the three auxiliaries of the church and pointed out emphatically that the Brotherhood has enlisted only about five per cent of the manpower of the church. Only 20 per cent of the congregations of the ULCA have organized Brotherhoods, said Mr. Fuss. "Why," he asked, "so small an amount? What is the roadblock? Is it lack of leadership . . . lack of courage . . . lack of vision . . . lack of pastoral cooperation?"

"No," said he, "it's the fact that the average pastor doesn't want another 'do nothing', 'name' organization in his church to use up more of his time and energy to keep it going. He must be assured that the Brotherhood will do something and help him, not load him down."

The president then outlined a four-point program of advance which he felt would give the Brotherhood new life and enable it to render real service to the church. These were his suggestions:

1. In the area of evangelism — a full-time man in the field.

2. In home missions — a full-time mission pastor to develop and serve mission churches.

3. In education—the Brotherhood might establish a scholarship to help young men enter the gospel ministry.

4. In Brotherhood work — the immediate need for a full-time field secretary to promote the Brotherhood throughout all the ULCA synods.

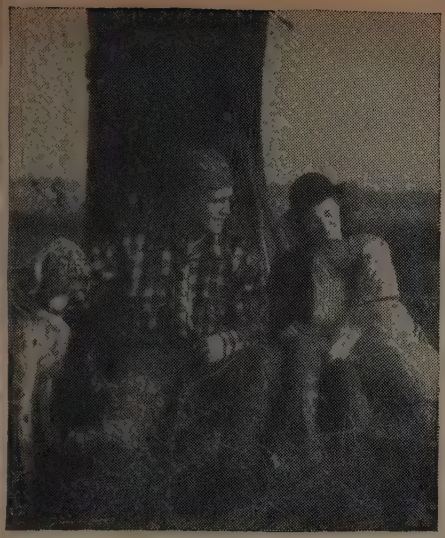
The closing statement of President Fuss will be long remembered by all the delegates who heard it. With a deep sense of mission and an earnestness that was soul-inspiring, he said:

"The Brotherhood will never grow, will never advance, will never accomplish any real work for the kingdom until we do something big, something worth while. We have crawled long enough! Let's stop sitting down! Let's stand up and walk and begin to work, to accomplish, to really serve!"

(This article will be concluded in the October issue.)

People Present at the Gettysburg Conference

Mr. and Mrs. Alfred Arnesen, Chicago, Ill.
Mr. and Mrs. Leonard Ashford and children, Philadelphia, Pa.
Mr. and Mrs. Earle W. Bader, Bethlehem, Pa.
Rev. and Mrs. Phares G. Beer, Allentown, Pa.
Mr. J. Russell Barley, Beaver, Pa.
Mr. William Beisser, Harrisburg, Pa.
Mr. Herbert Bensch, West Palm Beach, Fla.
Mr. David H. Blomstrom, Smyrna, Ga.
Mr. B. T. Bodie, Columbia, S. C.
Rev. Charles F. Brobst, Telford, Pa.
Rev. and Mrs. A. S. Deibert, Northampton, Pa.
Mr. W. Archie Dodgen, Graniteville, S. C.
Dr. and Mrs. G. A. Eichler, Northampton, Pa.
Mr. H. W. Estricher, Harrisburg, Pa.
Mr. Harris M. Frock, Westminster, Md.
Mr. M. R. Gruber, Atlanta, Ga.
Rev. and Mrs. J. Frank Fife, Baltimore, Md.
Mr. William J. Flohr, Westminster, Md.
Mr. Merwyn C. Fuss, Taneytown, Md.
Mr. M. R. Henniger, Austin, Texas
Mr. Roy G. Hilker, Kitchener, Ont., Canada
Mr. Eugene H. Kelchner, Merchantville, N. J.
Mr. William F. Kiehl, Lancaster, Pa.
Mr. Herman W. Klinedinst, York, Pa.
Mr. and Mrs. Walter C. Koehler, Pittsburgh, Pa.
Rev. Jacob Longacre, Lancaster, Pa.
Mr. and Mrs. Aubrey Mauney, Kings Mountain, N. C.
Rev. and Mrs. G. E. McCarney, Conshohocken, Pa.
Mr. and Mrs. E. R. Miley, Jr., Toms Brook, Va.
Rev. and Mrs. Joseph B. Mohr, and children, Brooklyn, N. Y.
Mr. W. J. Moore, Harrisburg, Pa.
Mr. Harold L. Oberholtzer, Philadelphia, Pa.
Mr. Arthur A. Offner, Lancaster, Pa.
Mr. and Mrs. Louis O. Peters, Des Moines, Iowa
Mr. Clyde E. Schneider, West Palm Beach, Fla.
Mr. Lysle P. Shaffer, New Brighton, Pa.
Mr. John L. Shaw, Frederick, Md.
Mr. and Mrs. William Shetlock, Coplay, Pa.
Mr. Edward Shotzberger, Lancaster, Pa.
Mr. and Mrs. Fred R. Smyre, Hickory, N. C.
Mr. and Mrs. Clarence L. Sox and son, West Columbia, S. C.
Rev. A. M. Stammets, Harrisburg, Pa.
Mr. and Mrs. Philip R. Stauffer and children, Manassas, Va.
Mr. Earl W. Steiler, Kitchener, Ont., Canada
Dr. Hans P. Treuenfels, Norwalk, Conn.
Dr. and Mrs. S. J. Turille, Harrisonburg, Va.
Rev. Lester M. Utz, Pittsburgh, Pa.
Mr. John Walters, Hazleton, Pa.
Rev. John W. Walters, Cairo, Ill.
Mr. George P. Weber, Beardstown, Ill.



RESERVATION FOR

Vacation Land

I have never been one to give much thought just to having a good time, but there are a few plans I have for myself which will include that very thing. As a matter of fact, I've made reservations already for the dollars I'll need for retirement.

Hard work has been the rule at our place for many years, and through life insurance I've made it possible for the family to have the things they need and even more. But at age 65 . . . that's when I'm taking a trip to Vacationland to hunt or fish or travel or just do as I please.

Some time ago a Lutheran Mutual representative set up a plan for my retirement, and some of my savings have gone into it ever since. Soon they will come back to me with interest. Lutheran Mutual is a faithful steward in whose care you may place with confidence your plans for today and tomorrow.

Serving Lutherans SINCE 1879

Lutheran Mutual LIFE INSURANCE COMPANY

HOME OFFICE • WAVERLY, IOWA

Send FREE literature describing your Retirement Plans

Name_____ Age_____

Address_____

City_____ Zone_____ State_____

(*continued from page* 13)

Church, Bridgeport; also by the president of the New York and New England Synod Brotherhood, Dr. Hans P. Treuenfels, and by Pastor Conrad Reisch of the host church.

Honorary Life Membership emblems were presented to Brothers William Ponaleit and Chris Brown, past president and secretary of the New England Conference Brotherhood, respectively. Mr. Ponaleit received his from Pastor Herbert Hrdlicka, and past president of the ULCA Brotherhood, Ralph Wohlsen, presented Mr. Brown his.

The main speech of the evening was made by Chris Weische, director of Civilian Defense of the city of Bridgeport. He spoke on the need for community-minded Civil Defense and also of his experiences as an observer during the explosion of the latest atomic bomb.

Benediction was pronounced by Pastor Reisch.

—Roger W. Lindgren

●

Canada

The annual Canada synodical Brotherhood rally was held in Edgewood Park, Eden Mills, on Sunday afternoon and evening, June 14, with over 500 in attendance. At the evening service, Merwyn Fuss of Taneytown, Maryland, president of the ULCA Brotherhood, spoke on "The Home — School for Christian Living."

The greatest possession we have and the most important in our country, is the home, said Mr. Fuss. The home is the strength of our nation, but what is the strength of our home? Even though they have all the modern conveniences and furnishings, many homes lack the power which holds them together. As God was present in the homes of families that produced great men and women in the past, so we must also have God in our home if we wish to succeed. God is love, and we must center our lives and our home on love.

Bibles are found in all our homes,

(*continued on page* 30)

Pro Deo et Patria Award

Chaplain John D. Roth, United States Army, looks on while Chief Warrant Officer Frank O. Gross, Post Advisor, Explorer Post 128, pins the Pro Deo et Patria medal on 15-year-old Star Scout William D. Daggs at Lutheran Service, Tower Chapel, Fort Knox, Ky., on July 5. The young scout lives with his parents on the Army post, where his father, Dr. Ray G. Daggs, is a civilian employee of the Government, serving as research director of the Army Medical Research Laboratory.

You must
keep faith with

A LITTLE GIRL

She's so protected now—so trusting. You wouldn't think of letting anything harm her when you're near. But will you always be there to provide for her?

Prove yourself worthy of her faith. Investigate Lutheran Brotherhood's trustworthy plan to provide for your loved ones when you are no longer there to provide for them.

MAIL THIS TODAY

If I save $_____ a week, how much guaranteed income can my family have? How much income can I have at age 65 ?

Name_____ Age_____

Street_____

City_____ Zone_____ State_____

THIS IS *Your* LIFE INSURANCE SOCIETY

Lutheran Brotherhood

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 Second Avenue South • Minneapolis 2, Minnesota

Communism

by JULIUS IGOR BELLA

Author

Dr. Julius Igor Bella was born in Slovakia and pursued his theological studies at the Lutheran Theological Seminary in Bratislava. In 1922 he emigrated to the United States and was ordained to the Lutheran ministry. He pursued further studies at the American School for Oriental Research and at Yale University, receiving the Ph.D. degree from Yale in 1939. He served as pastor of Holy Trinity Lutheran Church, Bridgeport, Connecticut, from 1924 to 1947, and was president of the Slovak Zion Synod of The United Lutheran Church from 1937 to 1947. From 1947 to 1949 he was the Lutheran World Federation's representative in Czechoslovakia and Austria. In November, 1949, he was expelled from Czechoslovakia by the communist government, and since then has resided in Geneva, Switzerland, and served as co-ordinator of interchurch aid for all countries in Europe outside of Germany.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Aims

1. To show that communist propaganda and communist doctrine and practice contradict each other.

2. To present the principal communist doctrines.

3. To emphasize that communism wishes to liquidate Christianity.

4. To point out to the members of the Brotherhood that both collectively and individually it is their duty to combat communism.

5. To study those Christian doctrines which make it clear that a Christian cannot be a communist or a communist sympathizer.

COMMUNISM IS the greatest enemy Christianity has today.

Any Christian who says that Christianity can get along with communism does not know what communism is or worse, does not know what Christianity is. Wherever communism rules there perishes not only freedom of religion but also free speech, free press, freedom of individual enterprise, tolerance, and almost all other achievements of Christian society.

Let us not be fooled by the grand boasts of communist propaganda that shout about freedom, and democracy, and peace, and paradise on earth in communist countries. Let us not be fooled by empty claims that communism and Christianity have the

Worship

Hymn: "Glorious Things of Thee Are Spoken" — No. 197 C.S.B., or No. 136 P.S.H.
Scripture: Psalm 104:1-32
Free Prayer
Special Music
Hymn: "Zion Stands with Hills Surrounded" — No. 200 C.S.B., or No. 133 P.S.H.
Topic
Hymn: "A Mighty Fortress Is Our God" — No. 195 C.S.B., or No. 134 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

ame aims and purposes: "To estab-ish a society where love reigns su-reme." Let us not even be misled y constitutions of communist coun-ries which claim to be the "most lemocratic in the world," and which eally look good on paper.

"In accordance with the interests f the working people, and in order o strengthen the socialist system, the itizens of the U. S. S. R. are guaran-eed by law: (a) freedom of speech; b) freedom of the press; (c) free-lom of assembly and meetings; (d) reedom of street processions and lemonstrations" (1936 Constitution, h. 10). The right to vote and the ight to be elected are granted to all itizens eighteen years of age and bove, irrespective of "race and na-ionality, religion, educational quali-ication, residence, social origin, roperty status, or past activity" ch. 2).

Nor let us be fooled by occasional isitors from the West to communist ountries, who stay a few days and re received by a group of apologists f communism and shown a few laces, and after returning blast into he world how beautiful everything is n Moscow and Budapest, and how reedom of religion and speech flour-sh, how packed the churches are.

Let us not be fooled. Let us look t the underlying principles of com-munism.

Communist Doctrines

Communism is not a political the-ry but a total philosophy of life — new totalitarian system, a religion ntended to control every phase and step of each person's life. Communism has definite doctrines, established by its founders, Marx, Engels, Lenin, and Stalin. These fundamental doctrines help us to see beyond the high-sounding phrases of communist propaganda, Soviet constitution, and the insufficient information of visitors.

Materialism

Communism accepts materialism, and materialism denies everything spiritual. Whatever happens in nature is simply the movement of elements that are in nature. There are no independent spiritual beings, and thus no God. There is no mind and will apart from the physical brain, and thus no soul.

Historical Materialism

The course of history depends on material conditions. Our ideals, actions, legal conceptions, art, and religious ideas are all conditioned by our material economic background. Men must first eat and drink, have shelters and clothing, and then can pursue politics, science, religion, and art. Thus eating and drinking, clothing and shelter — i.e. our whole material welfare — determine what kind of politics and science and art and religion we have.

Class Struggle

The history of society is a struggle for possession of food, clothing, and shelter. Freeman and slave, oppressor and oppressed, always fought one another. Each struggle either destroyed the two struggling classes, or brought forth a revolutionary reconstruction of society. The old order

was never victorious. Thus the class war of today will destroy our society. Nothing can stop this destruction. Eventually a perfect, classless society will be established.

Dictatorship of the Proletariat

When the oppressed win and the old system collapses, the classless society will not be established immediately. There is work to be done before that. The working class must be educated, the social structure organized, the other classes liquidated, the counter-revolutionary movements put down. Thus a dictatorship of the proletariat is necessary until the new society is established. This dictatorship is an instrument of history, and nothing can stop it from creating the new classless society.

Stalin

In practice this dictatorship of the proletariat became the dictatorship of the communist party, and the dictatorship of the party the dictatorship of a single man. The dicator is the umpire of history, the embodiment of historical progress.

Communist Methods

The communist will use any means necessary to help this classless society come into being. To him the end justifies the means. Torture, death, exile, artificial famine, all kinds of brutalities are perfectly in order. One has to live in a communist-dominated country in order to see the horror of the liquidation of a class, like the kulaks (rich farmers). But this is the progress of history, communists say. A few million lives do not amount to anything. Individuals do not count. Slave camps, where millions of people are dying of hard work and starvation, is the normal thing in the country with the "most democratic constitution." Those who do not obey the party must perish.

The First Struggle

The first struggle of the communist is the struggle against religion. This is Lenin's own opinion. Religion is the greatest obstacle to the creation of the new society.

What is religion to a communist? It is a fairy story, the imagination of primitve men. The exploiters used these fairy stories and promised compensation in heaven for the ills of this life. Religion is an instrument for keeping people quiet under exploitation. It prevents people from facing real facts and accepting responsibility. Instead of struggling for a classless society they seek spiritual piety. Religion is the opium of the people. "Repentance and atonement are for us repellent debauchery" (Ivanov, in Arthur Koestler's novel, *Darkness at Noon*).

It is the chief duty of a communist to fight religion. "The struggle against Gospel and Christian legend must be conducted ruthlessly and with all the means at the disposal of communism" (statement of the Soviet Society for Political and Scientific Research in 1951). The persecution might be active, or it might be a quiet undermining through propaganda, education, and bribery. But communist policy is always anti-religious. If there is freedom to worship the communists try to isolate

worship. If, because of its great power among the masses, it is endured for the time being, it must not influence public life.

In the new society religion will be no more. It will eventually perish from the face of the earth. Communism is biding its time, but is not relinquishing its pressure against religion and the churches. The struggle against religion is still its first struggle.

Pressure Tactics

Because persecutions failed, the present communist tactics are to liquidate religion slowly by "pressure." Here is an example.

In one of the satellite countries there is a strong church of, let us say, 400,000 members. It is connected with the state, but its autonomy is guaranteed by the law. It has been there since the Reformation and has had a great religious history. The church press is flourishing, the religious education is well organized, and the people are faithful.

The communists know that they could not get anywhere with open persecution. That would only increase faithfulness. Furthermore, the constitution guarantees freedom of worship. The communists therefore first go after party members. Pressure is brought to bear on them to prevent them from attending church services. In the periodic purges of the party the examining committee asks questions such as these: "Do you attend church service?" "Do your read religious papers?" "Do you believe in God?" If the answer is yes, the committee says: "Why? A communist cannot attend church. So beware!"

The communists watch the state employees, especially school teachers. If they go to church there is a black mark against them. They have no opportunity to advance. The farmers are watched also, and if some of them are too zealous as Christians large "quotas" are assigned to them ("Quota" means part of all crops, which each independent farmer must hand to the government).

In a communist country any good Christian bears the stigma of a lower type of man, a superstitious fool. Communist rallies, parades, and classes in Marxist indoctrination are held on Sunday mornings.

In order to control pastors the communists passed new laws, which make pastors state employees, and thus entirely dependent on the state. If the pastors do not support the communist program they are discharged. Every pastor has a personal spy, who attends all the services, even funerals, and reports periodically if there are any "political" implications in the sermons. Anything may be interpreted as political, and the pastor goes to jail, or is fined. Bishops who will not co-operate with the communist program are forced to resign. If this is not practicable, "appeaser" secretaries are appointed for them.

Youth work by churches is forbidden. No periodicals for youth are permitted to be published. All other church publications are censored. If religion is taught by pastors in public schools it must stress that Christianity

and communism have the same program. Parents are warned not to send their children to religious classes. In public schools it is said that only bad children go to Sunday school. If college students are too religious they are forbidden to continue their studies.

The church in the communist countries has been condemned to a slow death.

A New Religion

Communism is really becoming a new religion. In attempting to answer the fullness of human need, communism is becoming a religion, a false religion, and an intolerant religion at that. The true eternal God has been lost, and the party and its leader Stalin are being worshiped (This topic was written before Stalin's death — Editor.) The cult of Stalin is becoming a real thing. There are many expressions that ascribe divine characteristics to Stalin. Stalin gives "blossom to the spring," he is "the creator of the new earth." When Stalin gives the order, "the roaring seas lie down in peace," and a "resplendent sun rises in glory." Stalin makes the forests grow; he is the "conscience of our age." Stalin's birthday is at the end of December, and the communist newspapers are trying very hard to connect it with Christmas. It is Stalin who made possible the real Christmas, because it is he who is making possible "peace and good will toward men." Previously "peace and good will" were only empty talk. The communists often say, "If you are in need and troubled, don't worry, Stalin will provide."

It is interesting to attend a communist mass demonstration. Such a demonstration has all the characteristics of a religious procession. Large pictures of Stalin and the lesser gods are carried, and thousands cheer and bow and pay homage as the communist hymns are sung.

The "cultural houses" in every locality are really communist chapels, where the theory of communism is taught and meditated upon. Testimonials are heard such as this: "I was the tool and slave of capitalists and imperialists, but now, thanks to the party, I am a free worker."

The communist "scriptures" are "The Capital" of Marx and its official interpretations. Any deviation from official interpretation is heresy, punished by dismissal from the party (excommunication). The fate of a purged communist in a communist country is prison or slave camp. His family is left to starve.

What Can We Do?

1. Our first and fundamental Christian purpose is not to fight communism but to witness to Jesus Christ. Our approach to this problem must not be negative. Witnessing Christ is the best method of combatting communism.

2. We must know, study, understand the whole Christian message, and from this point of view understand the world situation.

3. We must study communism, so as to understand it as a whole, and not be fooled by fragmentary propa

anda.

4. Our religious education programs must be planned with emphasis on the Christian values which are being undermined by atheistic communism:

a. The sovereignty and providence of God, the ruler of history.

b. The value and dignity of individual souls for whom Christ died on the cross.

c. The sinfulness of man, who without God's help is unable to be good and create a new society.

5. We must recognize and work to overcome the shortcomings of our western civilization.

For Discussion

1. What are the chief points of the communist propaganda? (In this connection make use of the committee that was to gather recent aricles on communism. Ask the committee briefly to present the gist of the articles.)

2. What are the principal communist doctrines?

3. What is meant by the "dictatorship of the proletariat"?

4. How does communism look upon religion?

5. What methods does communism use to undermine Christianity?

6. Why is communism really a new religion?

7. Which are the chief Christian doctrines that contradict communism?

8. What factors in our western civilization help communism?

9. How can we counteract communism?

10. What contribution can our Brotherhood make to the struggle against communism? How can we help the churches under communist domination?

CHURCH FURNITURE
PEWS
Chancel Furniture
Pulpit Furniture - etc.
EDWARDS WOOD WORKS
Camdenton ❖ Missouri

Suggestions for Action

1. Use every possible opportunity — in church, office, factory, etc. — to point out the real nature of communism and its attitude toward religion, and thus dispel communist propaganda in the West.

2. Sponsor meetings to present the subject, "Communism versus Christianity," inviting as speakers specialists on the subject. In connection with these meetings exhibit books and articles on communism, especially those dealing with its relationship to religion. There is a great deal of thorough information needed on this subject.

Is the Roman Catholic Church Christian?
Assignment for the Eleventh Meeting

So many charges have been leveled at the Roman Catholic Church in recent years that it is important for Protestants to decide what they shall believe and what they shall not believe. All of us have contacts with Roman Catholics, and the influence of the Roman Catholic Church upon our corporate life is undeniably great. If we are to "live our religion" what shall be our attitude toward the Roman Catholic Church and its members?

This is the question that will engage our attention at the next meeting of the Brotherhood when our topic study will be, "Romanism." In preparation for that meeting three members of the Brotherhood might be asked to prepare to speak for three minutes each on the subject: "What I think of the Roman Catholic Church as a result of experiences with that church and its members."

Congregational Brotherhoods Pledge 100 Per Cent Increase in Membership

by EARLE W. BADER

We are greatly encouraged by the prompt response to the Stewardship Committee's letters requesting each congregational Brotherhood to adopt as its "specific project" a 100 per cent increase in their membership by the end of this year.

Although only two weeks have elapsed since the Stewardship letters were mailed, we have already received the signed participation cards from 35 Brotherhoods.

We extend our sincere thanks to each of the following Brotherhoods for their loyalty and cooperation:

Reformation Lutheran Brotherhood, Baltimore, Md.
Transfiguration Lutheran Brotherhood, New York, N. Y.
Ascension Lutheran Brotherhood, Savannah, Ga.
St. Paul's Lutheran Brotherhood, Johnson City, N. Y.
St. Paul's Lutheran Brotherhood, Lititz, Pa.
St. Paul's Lutheran Brotherhood, Roseville, Ohio
St. Paul's Lutheran Brotherhood, Emerson, Nebr.
St. John's Lutheran Brotherhood, Findlay, Ohio
Ascension Lutheran Brotherhood, Lancaster, Pa.
Trinity Lutheran Brotherhood, Ellwood City, Pa.
St. Peter's Lutheran Brotherhood, Hilltown, Pa.
Christ (Casebeer) Lutheran Brotherhood, Sipesville, Pa.
First Lutheran Brotherhood, Portsmouth, Va.
St. Stephen's Lutheran Brotherhood, Lenoir, N. C.
Ascension Lutheran Brotherhood, Columbia, S. C.
St. James Lutheran Brotherhood, Rockwell, N. C.
St. Mark's Lutheran Brotherhood, Hagerstown, Md.
Advent Lutheran Brotherhood, Mt. Ephraim, N. J.
Memorial Lutheran Brotherhood, Harrisburg, Pa.
Good Shepherd Lutheran Brotherhood, Tampa, Fla.
Christ Lutheran Brotherhood, Lancaster, Pa.
St. Paul's Lutheran Brotherhood, New Castle, Pa.
Immanuel Lutheran Brotherhood, Meriden, Conn.
Trinity Lutheran Brotherhood, Perkasie, Pa.
Mt. Tabor Lutheran Brotherhood, West Columbia, S. C.
Grace Lutheran Brotherhood, Allentown, Pa.
Reformation Lutheran Brotherhood, Taylorsville, N. C.
Our Saviour Lutheran Brotherhood, Albany, Ga.
Trinity Lutheran Brotherhood, Greenville, S. C.
St. Paul's Lutheran Brotherhood, Dallas, N. C.
First Lutheran Brotherhood, Vandergrift, Pa.
Trinity Lutheran Brotherhood, Longview, Wash.
Messiah Lutheran Brotherhood, Decatur, Ga.
First United Lutheran Brotherhood, Dallas, Texas
St. John's Lutheran Brotherhood, East Mauch Chunk, Pa.

We will be awaiting the signed participation card indicating that your Brotherhood has officially approved the plan to double its membership this year. Please act promptly to have your Brotherhood included in the next list of names to appear in the October issue of *Lutheran Men*.

THIRTY FIRST U. S. INFANTRY

The Upper Room
1908 Grand Avenue
Nashville 4, Tennessee

Gentlemen:

Often as I pause to examine the lifeless bodies of our men killed in action I have found The Upper Room in their pockets—a silent testimony of their faith in God and that they cared enough to keep it with them to read. Often our men have been seen carrying their copy of The Upper Room in a little pocket located on the left upper front of their flak or protective vests. And I assure you it is inspiring to see that booklet on a soldier up in battle for it means that though the pocket was small yet his Upper Room was of such value to him that he had to carry it.

Many times in visiting bunkers I have seen men reading The Upper Room. One day immediately following our loss of Old Baldy, I visited a small forward outpost in front of Baldy. Our men had just returned from a daylight reconnaissance mission on that hill. They had received intense enemy fire, but God had protected our men. However, I was told that there was one Sergeant who had been "bounced" around by the percussion force of an enemy shell. The fellows said he was in a bad shape emotionally and was very nervous.

Finding where he was, I went in to see him. He was in a little cave-like hole. And when I went in I found him reading his New Testament and beside him lay his Upper Room. Seeing that, I was confident he'd make it fine. And he did. He has recovered completely.

Yes, your service for the Master has brought real spiritual blessings to the fighting men of Korea in my Regiment. And thanks for letting me tell you about it.

Sincerely,

William C. Taggart, Jr.
Chaplain (Major) USA
Regimental Chaplain

If you and your church feel a responsibility for your boys in the service, here's something you can do: Send each one, regularly, a copy of The Upper Room.

Special Pocket Edition for military personnel, 5c per copy in orders of 10 or more to one address. Individual yearly subscriptions, 50 cents; two years, $1.00.

The Upper Room

The world's most widely used devotional guide

1908 GRAND AVENUE NASHVILLE, TENN.

The FETTER FAMILY HOTELS
S. KENTUCKY AVE.
ATLANTIC CITY

MONTICELLO
AMERICAN AND EUROPEAN PLANS
•
Coach-and-Four Cocktail Lounge

BOSCOBEL
Atlantic City's Popular Family Hotel
$2. UP DAILY

The Jefferson
Telephone ATLANTIC CITY 5-0141
AMERICAN PLAN
Cocktail Lounge • Coffee Shop
Sun Deck & Solarium

GOWNS
PULPIT · CHOIR
CONFIRMATION · BAPTISMAL
DOCTORS · MASTERS
BACHELORS

CAPS
GOWNS
AND
HOODS
•
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. • NEW YORK 18, N.Y.

Sudbury CHURCH WORSHIP AIDS
Have your dealer show you the wide variety of well made church appointments we produce
FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
65 SUDBURY STREET, BOSTON 14, MASS.

(*continued from page* 20)

but they must be opened regularly, as they are the source of life we cannot be without. We have in our homes one of the blessed gifts God has given us, which is prayer. We must constantly keep in touch with our heavenly Father, as he is always very anxious to hear us. No human interruption can separate us from God as human communications sometimes do. One of the finest things in the world is to be in a home in which God dwells. Every one of us should live a life dedicated to God, as without our knowledge, some one is following us in order to pattern their life after ours. Let us as Christians always recognize God as the head of our home.

The speaker was introduced by Earl Stieler, secretary of the Brotherhood, and was thanked by Roy Hilker, president of the Brotherhood, who was also in charge of the service. Rev. F. W. Zinck gave an interesting explanation of the "Parable of the Sower," and led in the Lord's Prayer with hymn responses after the various petitions. Rev. Norman Berner led in the closing prayers and the benediction.

During the afternoon, tours of the camp grounds as well as the additional land purchased by the Brotherhood adjacent to Edgewood Park, were conducted by Ernest Berner and

Rev. Norman Berner, who were among the original promoters of our Lutheran summer camps 18 years ago when the first camp for our boys was conducted at Fisher's Glen, on Lake Erie, and have been deeply interested in promoting Edgewood Park which the Canada Synod bought as a permanent camp site ten years ago.

Members of the various Brotherhoods, together with men from the various Lutheran churches in the district have been giving many hours of volunteer labor in improving and maintaining the camp property and buildings. The main project last year was the rebuilding of the large swimming pool, and the installation of a multiple drinking fountain close to the dining hall.

A program of activities was conducted by Walter Schmitt and Rev. A. J. Baetz in the afternoon. Refreshments were obtained at the canteen.

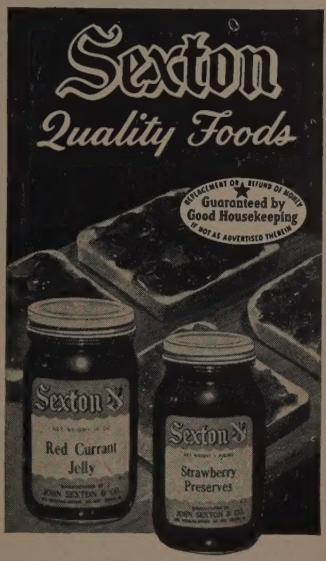
—Samuel Weicker

NOWILTEX COLLARS
Never Need Laundering!

Fresh as Linen — Outwear Linen

These are the advantages of our waterproofed collars. When soiled wipe clean with cold water and soap — then dry. Always fresh and new looking. Approved and recommended by laymen and the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX". Ask your Church Goods Dealer or write us for literature.

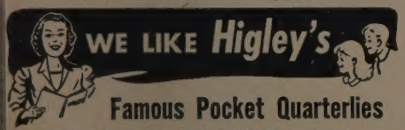
THE PARSONS & PARSONS CO.
Est. 1879
Dept. L, 413 Huron Rd.,
Cleveland 15, Ohio



IT'S A REAL JOY

to open a jar of Sexton preserves or jelly and find the secret of their home made goodness is the way we cook the finest fruits: in *small batches,* and *extra slowly.* Preserves and jellies are the pride of Sexton Sunshine Kitchens.

John Sexton & Co., Sexton Square, Chicago, Ill.



Famous Pocket Quarterlies

Based on the Uniform Series of the International S. S. Lessons—for all Depts.

True TO THE Whole Bible

Designed to fit the pocket, in size and price. 4¼ x 6½, 68 pages, each more than 25,000 words, handy size makes them easy to carry—hard to lose. Can be conveniently studied during the week. They save time—win souls and build character. Each only 10c.

AGENTS make good money selling our quick moving line: Bibles, Books, Greeting Cards, Mottoes, Calendars, etc. Liberal commission.

Write for full details

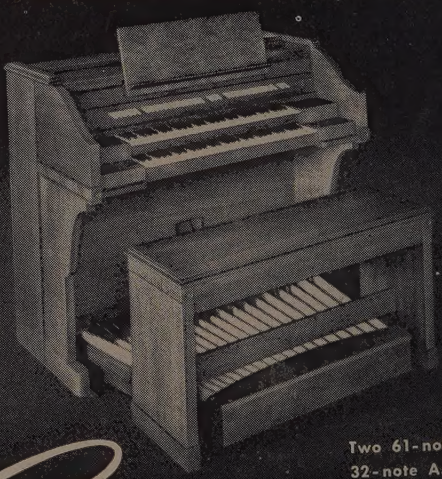
☐ *S. S. Pocket Quarterlies* ☐ *Catalog and Agent's Offer*

THE HIGLEY PRESS, Dept. C-12 Butler, Ind.

LIBRARY
AUGSBURG SEM.
MINNEAPOLIS, MINN.

America's Finest Electronic Organ

FOR CHURCHES LARGE OR SMALL



MODEL 2C2

Two 61-note manuals . . . full 32-note A.G.O. pedal board

Connsonata

DIVISION OF C. G. CONN LTD., ELKHART, INDIANA

Write **for FREE Booklet "HOW TO CHOOSE AN ORGAN"**

Just off the press, this helpful analytical guide will aid individuals and organ committees in avoiding common pitfalls . . . will serve to assure selection of the most satisfactory organ for your purpose. Tells what to look for . . . what to avoid. See your dealer or write direct. Also ask for literature on all Connsonata organs. Compare *before* you buy. No obligation. Address department 943

First **in TONE, PERFORMANCE and MUSICAL VARIETY**